SOME

# OBSERVATIONS

UPON

# The Tickling Querie,

(*Viz.*)

*Whether the admitting of a Popiſh Succeſſor, be the beſt way to preſerve the Proteſtant Religion?*

WITH

# OTHER PASSAGES

TOUCHING

*The Hiſtory of the Succeſſion* and other Pamphlets.

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By a Gentleman in the Countrey to his Friend in *London.*

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*In illa tempora perventum eſt quibus nec vitia nec remedia pati poſſumus.* Liv.

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# *Some Observations*, &c.

SIR,

WE Return you our humble thanks for your constant communicating to us your City-Pamphlets, for though generally there is neither much wit nor truth in most of them, yet they give us some divertisement to observe how industrious they are to sow the Tares of Disloyalty and Sedition in the heads and hearts of the People: But, God be thanked, we do not find that it takes much effect, at least, about us, for we knowing their Design, and having, many of us, seen the Cheat acted once before, are not so easily prevail'd upon to renounce our Loyalty to the best of Kings, and our veneration and obedience to the best Religion in the World, only to rescue a company of furious Zealots from those punishments they know their ill actions have deserved, and which they think cannot be safe but by attempting greater.

As for your *Intelligences* and *Mercuries*, that call themselves *Protestant*, certainly they are the last Effort of the Pope and the Devil to make the Word odious in the World, and certainly are as great a Scandal to the true intention of the Word *Protestant*, as *Popery* is to *Christianity*. And though the Word it self doth not signifie *Religion* (no more than the late Protestation of the Lords at *Oxford* made them one jot the more Religious.) For the true and proper distinction between us and the *Papists* is the *Reformation*, and at this day those whom we call *Protestants of France*, stile themselves *Ceux de la Religion reformée*, and their Church, *l'Eglise reformée*. However time and use those great Arbitrators of Words, have made the Word *Protestant*, familiar and significative amongst us, and is not so large as, *No Papist*, (as some would have it) so as to include *Turks* and *Jews* and what not: but hath its sober signification, and with us signifies, Those in the Communion of the Church of *England* Established by Law at the times of the *Reformation* in the Days of King *Edward* the Sixth, and Queen *Elizabeth*, and so continued down to this Day. But as for those *Sham-Protestants*, those *Scribling-Bermicham*, and as they call themselves *Dissenting-Protestants*, are no more *Protestants* in the true Notion of the Word, than one that denies a thing can be said to affirm it, or one that dissents can be said to assent. And as the Word took its Origin from those gallant Protesting Princes of *Germany* against the Edict of *Spire*: so it were not much matter if it were laid aside, when it is usurped by such Seditious and Scandalous Persons, who shame the Word.

Your other Books of *The History of the Succession*, *Character of a Popish Successor*, and such like, What do they but Rake in the Kennels of History, and pick up all the black and unjustifiable Actions of several Ages to make good their own Seditious Principles, and think themselves good men, if they can find any upon Record as bad as themselves: It being as illogical from those many Rapes that have been made upon the Legitimate Succession of the Crown, by those several Bold Usurpers and Ambitious Pretenders to Royalty through the Assistance of discontented Grandees and

Clergy-Men, to prove this an Elective Monarchy, as to prove the Lawfulness of Robbing upon *Shooters* or *Gads-Hill*, because *de Facto* it hath often there been put in Execution.

But it is an easie thing to perswade men that are resolved upon the Point; and though we know they would stick at no villany to compass their Ends were it once in their power, yet they please themselves to see how many Gudgeons they catch, with these specious Baits of Precedents and History, which neither they themselves believe, nor hope they will prevail upon any thinking men, yet knowing how willingly the Zealous Party are led by the Nose, they venture to print any thing, rather than seem to starve their Cause, or let their Mad Admirers cool into Soberness and Loyalty. How much more ingenuous and beneficial to Mankind were it for these Men to have observ'd to the World how Funest and Tragical both to Prince and People, most of those Usurpations have been, though otherwise confirmed, as they call it, by Parliaments; What Seas of Blood have been let out of the Veins of Noble and Simple, what Ruins and Desolations have attended the Defence of their ill-obtained Regalities, where as 'tis said in ill-gotten Goods, *vix gaudet tertius hæres*: so in these Parliamentary Titles they never were of long continuance; but the Restless Nation through an innate Loyalty and Secret Love and Acknowledgment of the Sacred Right of Succession, was alwaies rowling and never quiet, till the Crown was Fixed upon the True and Legitimate Heir. And how little Knowledge in Judicial Astrology would serve the turn to predict the same Effects from the same Causes? And how easie to imagine that they may at last be Cudgell'd into that Loyalty and Obedience, which now they willingly Forfeit, and after a vast Expence of Blood and Treasure be glad to return to that blessed Peace and Protection we now enjoy, but do not value.

*Ay, But the Protestant Religion will be destroyed under a Popish Successor? And we are under more strong Obligations of Conscience to defend our Religion, than we are to defend the Title of any Prince whatsoever: And it is a greater Offence to God Almighty to introduce Idolatry than to destroy Monarchy:* And several other pretty Arguments to prepare the People to Rebel for Conscience sake. To these and a great many more I shall not trouble my self nor you to make any Remarks upon, as arising rather from mistaken Zeal, than from Solid Reasoning: But I shall only touch upon their beloved, darling Querie, over which they hug and tickle themselves, and make such an Oration, as if they had gotten some signal Victory; *Viz.*

*Whether the admitting of a Popish Successor, be the best way of preserving the* Protestant Religion?

Now if there can be any Rational Account given of this Paradox, or that any one can make the Question it self consistent with *Religion* or *Policy, erit mihi magnus Apollo.* But though I shall not undertake so seemingly difficult a Province, as to Answer the Querie, as they term it, Categorically, yet you will pardon me if I give you my slight thoughts of it.

And First I must dissect it into parts, *As whether the Admission of a Popish Successor be in our Choice or no?* Or, *Whether God Almighty hath left it to the Liberty of every People to Chuse their Prince?* And if so, *Which of the People is to do it?* And if *Religion* hath any influence upon his being admitted, Then another Querie may be, *Whether the admitting a* Presbyterian *Successor be the best way of preserving the* Protestant Religion? And so an *Independent*, *Anabaptist*, or *Quaking* Successor. Then I am to Ask,

*What*

*What you mean by* Protestant Religion, *whether that Established by Law, or some other, or all other but that?* For if we may judge by the Querents, we know there is nothing less in their thoughts than being over toucitous to preserve that *Religion*, which they brand with these ridiculous Terms of *Toriſm*, *Tantriviſm*, *Maſqueradiſm*, and such like ingenious Titles: For which Reasons the Querie might be, *Whether* Popery *or* Presbytery *is the readier way to destroy the* Protestant Religion? And indeed this is a Querie too hard for me to determine, I know the *Papists* have Will enough, but the *Presbyter* hath constantly had the better of them, as having better advantage, being a seeming Friend and so less suspected; And indeed the *Papists* despair of doing any great mischief but through their sides, and by their assistance. And I do extremely wonder, that Men of Parts, as some of the Faction certainly are, should be so gull'd with malicious Zeal against the *Religion* Established by Law, that they are content once more to be the *Papists* Journey-Men and Tools, as they in their Prints confess they were, when they would Divert the Odium of the Late Rebellion, and Murdering the Late King, of Ever-blessed Memory, from themselves upon the *Papists*, who they acknowledge insinuated themselves into their Councils, to their Armies, their Pulpits, and what not, (I was going to say their very Beds.) So that whilst the innocent *Presbyter* had no other Ends but advancing the Kingdom of *Jesus Christ*, and making the King a Glorious King, according to the *Covenant*, The *Jesuitical Independents* snatched the King out of their hands (who was their King, by one Title more than any other Party could pretend, as having bought him of the *Scots*, and that at a great Rate, and some of them knew for what End too) and, God knows much against their will, Cut off his Head; while on the other side, the more ingenious Villains of the two, the *Independents*, own the Fact, but tell them they could never have done it, had not they held him by the Hair.

Thus the King was once Murdered, and the *Religion* Destroy'd by the Zeal of the *Presbyter*, under the Conduct of the subtle *Jesuit*. And now we see, Since the great Plot against the King and the Church of *England* hath failed, having been so happily and fully Discovered, by that never-to-be-forgotten Doctor *Oats*, and the rest of the concurring Evidence, the sly *Jesuit* hath betaken himself to his old slights of Plowing with the zealous *Dissenters*, as the said Doctor *Oats* so Prophetically Swore and Foretold in his first Discovery, assigning the very places and stages on which they were to Act, as he said such and such going for *Scotland*, and mingling themselves with the discontented party there, who no doubt play'd their parts so well, as to stir up some Zealots to Murther the Late Bishop of St. *Andrews*; others to the Late Rebellion there, which was so happily Suppressed by the Courage and Conduct of his Grace the Duke of *Monmouth*. But that which is most strange is, that it seems that the very Blood which was there drawn from the Rebels, hath by some energetick influence infected some of those that drew it; who have ever since been suspected, at least, very much to favour the Party and abett the Principles of those they chastised. Mysterious Victory! where on one side their Bodies, on the other their Minds were interchangeably led Captive. Nay more, That Victory of the Dukes was so ill resented by that Party here that have a secret compassion for all insuccessful Rebels, (and probably the *Jesuits* the Doctor mentioned and these were all of a complexion) that some had like to have lost their Interest, for pushing that Service farther than was intended they should have done, and destroying so many of those daring

daring and precious Souls they might hereafter have occaſion to make uſe of.

But to return to our Tickling Querie, and the little ones in the belly of it; though indeed it is the moſt diſingenuous thing in the World to make Queries and lay ſome ſtreſs upon them, which they themſelves know have no foundation in reaſon or practice. For if it be as clear as the Sun that in ſuch a Kingdom as we are in, *viz.* an Hereditary Kingdom, where the Succeſſion hath been continued down for ſo many Ages (ſaving ſome interruptions by Uſurpers, which never laſted long, and coſt the Nation ſo dear as was before hinted) we are no more concerned in the Qualifications of a Legitimate Succeſſor, than we are in the Froſty weather in *May*, or the no Rain in *April*: But if God in his Wiſdom ſhall think fit by ſending us a *Popiſh Succeſſor* (as they call him) for to revenge and puniſh a ſinful and peeviſh Nation, or for the Tryal of the Faith and Courage of thoſe that call themſelves *Proteſtants*, what have we to do but receive him, as we ſhould do all other Chaſtiſements, with all Veneration and Submiſſion, and beg of him to give us Grace to make the right uſe of thoſe Afflictions, that is to amend our Lives, and be ſo much the better, by how much the Times are the worſe.

As for the Writer of the *Character* he hath taken indeed a great deal of pains to repreſent his *Popiſh Succeſſor* in all the diſmal and frightful appearances that wit or malice could handſomely invent, on purpoſe to ſcare unwary people out of their wits firſt, and then out of their Loyalty and Allegiance as well towards the Poſſeſſor as the Succeſſor; for to ſpeak the plain Truth, the Arguments as well as the Deſign is clearly againſt both, at leaſt they know there is no plauſible way to prevent the Succeſſor, but by uſing the Poſſeſſor ſo ill, that he may be forc'd at laſt to yield to their importunities, and paſs ſuch Laws as may either totally Exclude, or ſo modifie and ſhackle the Succeſſor, that it ſhall not be in his power to do half the harm the *Character* threatens us with. And here naturally falls in a Queſtion, *Whether a King in poſſeſſion with the Advice and Conſent of his three Eſtates Aſſembled in Parliament (the Mint and Fountain of all our Laws) can Legally do the one or the other, that is, either Exclude or Modifie?* And though it be a dangerous thing to queſtion what a King ſo fortified may or may not do, yet we ſee every day, ſeveral undertaking and determining the Queſtion on either ſide, and that poſitively; So that we are left, in *æquilibrio*, which ſide to take, as our Affections and Intereſt moſt incline us. And though I will not be poſitive on either ſide, I ſhall only put this Querie:

*Whether if it were clear, or granted, That they could not Exclude, whether then they could not Modifie?*

I know that the Current of Opinions is, That all Modifications are ineffectual and deluſory, nothing but a total Excluſion will ſerve the Turn. Now if they would be ingenuous and would Confeſs that they are of Opinion, That nothing but an Excluſion will ſerve their Turns, I ſhould be a little of their minds, for being conſcious to themſelves how far they have provok'd him, they judging by their own Charity, conclude themſelves unpardonable, and therefore for their own Security muſt endeavour to wheedle the whole Nation into the ſame degree of Guilt to ſave them harmleſs. But we hope the Nation is not ſo mad yet, to involve themſelves in ſo great Sin and Danger only to gratifie or ſecure a few diſcontented Republican Deſperado's.

Therefore

Therefore to leave that Queſtion to them of thoſe Principles, give me leave to put you a Caſe that on this ſubject was urged by one of our Company (and he a very honeſt man too, as we take him at leaſt.) *I would willingly be ſatisfied,* ſaith he, *why the King in Poſſeſſion with the Advice and Conſent aforeſaid, foreſeeing that by a Popiſh Succeſſor at any time, it is more than probable, not only the Religion Eſtabliſhed, but the very Laws and Government will be in danger of ſuffering ſuch convulſions as may hazard the Ruin and Downfall of Monarchy and Religion both, whether* (ſaith he) *they may not make ſuch Laws and Proviſions, as may in humane probability prevent or alleviate ſuch diſmal conſequences. As for inſtance, without reflecting upon the D. Y. whether he be a Papiſt or not, nor if he were ſo, whether he be the worſe* (*as the Character aſſerts*) *for being one of the moſt Accompliſhed Perſons in* Europe: *We are only to enquire,* ſays he, *whether if the Religion Eſtabliſhed by Law in* England, *be a Religion worth our care, and that certainly by all lawful means we may endeavour its Preſervation and continuance among us, and its conſignation to our Poſterity; And that the Religion in* England *is ſo implicated and involved with the Laws and Government, that one cannot be invaded but the other muſt be in danger, and if it be neceſſary to preſerve either or both, and that it is not conſiſtent with Reaſon to expect this from a Popiſh Succeſſor at any time; Then whether it be not in the Lawful Power* (*I will not add,* ſaith he, *the Duty and Obligation*) *of the King in Poſſeſſion with the Advice and Conſent aforeſaid, to make and paſs a General Law by Act of Parliament, That no Papiſt whatſoever ſhall at any time hereafter be capable of Inheriting the Crown, with ſuch other circumſtances as ſhall be thought neceſſary for ſuch an Act. And firſt,* ſaith he, *here is no wrong done to any man* (*for the D. Y. is not yet convict of being ſo*) *for if the Modes and Qualifications be lawfully laid, then 'tis not the Law but you that exclude your ſelf, and the Subjects are excuſed by a Law* (*as great as that which requires them to take the Oath of Allegiance*) *from ſubmitting to ſuch an unqualified Perſon. Now though it is urged by ſome* (continues he) *That in Hereditary Succeſſions, no Limitations can be laid by any Power upon Earth to bar the Inheritance, being founded by a Law paramount to all humane and poſitive Laws,* viz. *The Law of God and Nature: Yet give me leave,* ſays he, *to ask theſe Gentlemen, whether the Laws of God and Nature have more force here in* England, *than in any other part of the World? We know very well that by the Laws they ſpeak of, Proximity of Blood is only to be regarded, without any other conſideration, either of Religion, Manners, Sex or Age, even to Ideots and Madmen. How then comes it to paſs, that in* France *an Hereditary Monarchy of the firſt Magnitude, the Crown is Limited to the Heirs Males, for whether the* Salique Law *be as old as* Pharamond, *as they pretend it is, or whether it were only made to ſerve a Turn to exclude our* Edward *from his Natural Right to that Crown, in Right of his Mother, it will not be worth the while to enquire at this time a-day,* de Facto, *it is ſo, and hath been, to the Excluſion of all Females and their Iſſue to this very time. And though ſome would ſeem to juſtifie the practice with a Diſpenſation from Heaven, becauſe there is ſuch a paſſage in the Scripture,* Lilia nec nent nec laborant, *yet that will ſcarce paſs with any but ſuch as interpret Scripture* A la mode de France. *So in* Portugal, *where they admit of Females to Inherit the Crown, yet they are Limited to ſuch as Marry within that Kingdom, and this upon pretence of the Law of* Lamego; *a freſh inſtance of which is now upon the Stage in the* Infanta *of* Portugal, *who being to Marry with the Duke of* Savoy, *in order to make their Iſſue capable of Inheriting the Crown of* Portugal, *The States of the Nation were Convened, and their*

*Conſent required, for diſpenſing with that Law for this time, and in that Caſe. And by vertue of that Law the late Duke of* Braganza (*Father to the preſent King and Prince Regent of* Portugal) *was declared King, having Marryed* Catherine, *a younger Daughter, yet Marryed within the Kingdom; whilſt the Iſſue of* Mary *though elder Daughter Marryed to the Duke of* Parma, *were Excluded, according to that Law of* Lamego. *In* Poland (*though it be yet an Elective Kingdom*) *yet their very Elections are Confin'd and Limited to one that is a* Roman Catholick. *And ſo in ſeveral Parts of* Germany *their Chief Magiſtrate muſt be alternatively a* Romaniſt *and a* Lutheran. *Now if all this be well done in theſe Countries notwithſtanding the Divine, Natural Right of Succeſſion by proximity of Blood; And if every Nation is bound by the higheſt Law to take care,* Ne quid detrimenti Reſpublica capiat; *And we ſee other Countries do and have made Laws which they judge moſt convenient for the good of theſe reſpective Countries even to the Limiting the Succeſſion; How comes it to paſs that we in* England *are deprived of this Liberty that other Countries take in preſerving themſelves and their Government entire and unſhaken.*

Another Queſtion of this nature and probably as important as the former was urg'd by another Friend, *viz. In Caſe the Wiſdom of a King in Poſſeſſion by the Advice and Conſent aforeſaid: ſhould make ſuch a Law to Deprive all* Papiſts *from Inheriting the Crown, and ſhould Declare, That ſuch and ſuch Overt Acts ſhould be a ſufficient conviction in Law to affect ſuch Perſons of being ſo, and then Entayling the Crown upon the next* Proteſtant *Heir in Succeſſion: How then ſhould good Subjects behave themſelves in ſuch a juncture?*

And ſeveral other Queries incident hereunto we had, which I ſhall not trouble you with at this time, but intreat you to give us your thoughts of theſe I have mentioned, as freely as we have imparted ours. And though theſe ſort of Queſtions ſeem a little to confirm or favour the Tickling Querie I mentioned at firſt; give me leave to ſay thus much to this and all other Queries of this nature?

Firſt, That the *Proteſtant Religion* of the Church of *England*, Teaches us no other Doctrine than what was Taught by the Apoſtles themſelves, that is, *Obedience and Submiſſion to Kings and Governours*: and that not becauſe they are of this or that *Religion* or *Perſuaſion* (as they now term it) but purely and abſtractedly *for Conſcience Sake, It is the Ordinance of God, and he that reſiſteth ſhall receive to himſelf Damnation.*

Next, That we ought continually to bleſs God for, and earneſtly pray for the long Life of our moſt Gracious Sovereign (never one more truly termed *the Light of our Eyes and the Breath of our Noſtrils*) and then theſe captious Queries are needleſs of themſelves.

But if it ſhould pleaſe God to change the Scene, and ſend us a King of another Temper, I am ſure that then the beſt way to preſerve the *Proteſtant Religion* is, to be of the ſame mind ſtill, that is to *Fear God and Honour the King*, and we need not fear but that the God whom we ſerve, who hath the hearts of Kings in his hands, will ſo order things, that by our peaceable Converſation in ſuch a juncture, moſt of thoſe diſmal apprehenſions we are terrified with, will blow over, or if it ſhould prove a ſtorm, it will be either not violent or not long. And this is ſo peculiarly the Doctrine of the Church of *England*, that I think I may Challenge all the Churches of the ſeveral perſuaſions in the World, to ſay and prove they hold this Doctrine; for certainly if it were ſo, Thoſe deſperate Tenents of Murdering of Princes, &c. would never have been heard of in the World; And whether

whether the *Jeſuit* or the *Presbyter* be moſt guilty in that particular, both in Doctrine and Practice, would be a ſubject too long and too odious for to be comprehended within the compaſs of a Letter. To conclude then this great Caſe and anſwer this curious Querie as poſitively as I can, I ſhall be bold to affirm, That if Almighty God in his Providence ſhould pleaſe to ſend us a *Popiſh* Prince, The beſt way to preſerve the *Proteſtant Religion* in the Purity of her Doctrine, is not only to admit him, but ſubmit to his juſt Authority in all his Lawful Commands. We know no Arms but thoſe of the old Chriſtian Martyrs, *Prayers* and *Tears*: We are alwaies ready to Fight for, never againſt our Prince. We fear Hell more than *Smithfield*; And aſſuredly if the Princes of the World would impartially weigh the Purity and Simplicity of the Doctrines of the Church of *England*, the Innocency and Decency of her Ceremonies, the Regularity and Decorum in her Offices and Adminiſtrations, the Integrity and Candour of her Principles and Manners, they would not only conclude her to be the beſt Tranſcript of the Original Copy of Primitive Chriſtianity that is left in the World, but the beſt ſecurity to Eſtabliſh the Thrones of Kings, and the beſt Rule for Subjects to learn and practiſe that due Obedience they owe to Governours. Oh! that I could add, That the Lives of her Profeſſors were anſwerable to the Doctrines and Principles of their Profeſſion. For 'tis ſuch a Paradox, as well as Burthen of Spirit to all True, Sober Proteſtants, to obſerve that generally thoſe that walk moſt ſtrictly in their Lives, and pretend to have a degree of Sanctity and Holineſs above other Men, they have no proportion of Submiſſion and Deference to their Lawful Superiors both in Church and State, with other Men of leſs Sanctity or Parts. Whilſt on the other ſide thoſe that pretend to have the greateſt Loyalty for their Prince, and Obedience to all in Authority under him, do commonly give themſelves too great a Liberty in their outward Converſation, and Indulge themſelves too much in their ſenſual enjoyments, to the reciprocal ſcandal one of another; for whilſt one ſide takes advantage and ſays, *Look what Lives theſe Loyaliſts lead*: the other returns, *Obſerve what Principles theſe Zealots hold*, thereby encouraging and hardning each other in their half-Chriſtianity. And without peradventure it will never be well, till one ſide adorns his Loyalty with a Holy-Life, and the other crowns his Zeal with Loyalty and Obedience. Then ſhould we be the happieſt People alive, under whatever Diſpenſations of Providence we may poſſibly fall. Thus begging your pardon for troubling you with our Country Conceptions, We kiſs your hands and remain,

*Your Faithful Servants, &c.*

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THE END.